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WUHAN PURGE

Five Protestant pastors were arrested in the Wuhan area in September, according to an RNS eport from Hong Kong for October 1, based on a report in a Hankow newspaper, the Yangtze Daily. These five were: Hu Chih-ming and Wang Chung-kuang, both True Jesus Church pastors, Chang Yu-tzu, Tso Kuang-ming and Liu En-jung, whom we have not been able to identify. Our eaders will recall (See Bulletin for September 8) that Hu Chih-ming was denounced as far back s May. Our surmise then that the 13 denounced at that time were all arrested forthwith was vidently too extreme, as these two were not arrested until September.

This news item also lists five men who were condemned as rightists, but who were evident- y not arrested: Chang Hai-sung (Episcopal Bishop Stephen Chang), Sha Yi-chiang (Christian nd Missionary Alliance), Chin Chang-ling, Ku Hsien-min, and Chin Ming-kuang. We are ot able to identify the last three.

These men were charged with having made such statements as "The Protestant Church is eing used by the Communist Party," and "Why does the Party want to control Christians, if ot to use them?"

If any of our readers can give further identifications for the lists above, we shall appreciate t.

AD APOSTOLORUM PRINCIPIS

On June 29 Pope Pius XII issued the encyclical "Ad Apostolorum Principis" on the present ituation of the Catholic Church in China, but it was not released for publication until Sep- ember. There had been two previous encyclicals about China, one in 1952 deploring the re- igious persecution in China, and one in 1954 reproving the teaching aimed at separating Chi- ese Catholics from the unity of the Church. The new document denounces the use of the 'Patriotic Catholic Association" as a tool in this campaign, and charges that the methods which this Association uses "violate the chief rights of the human person and trample on the acred liberty of the sons of God." In particular the encyclical condemns the election and onsecration of bishops contrary to canon law.

In this connection it answers three claims made by the Patriotic Association. First, in nswer to the assertion that patriotism demands that Chinese Catholics take this course, the ope describes what true patriotism should mean. Secondly, in answer to the claim that there s historical precedent for territorial autonomy within the Church, the Pope replies that it is dle to hark back to historical practices which have long been abolished. Finally, the plea

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objec- tively as possible, with a minimum of interpretation. When interpretation is necessary, it is en- closed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.00; Over- seas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

that the care of souls demands that these episcopal vacancies be filled draws from him the reply: "It is obvious that no thought is being taken of the spiritual good of the faithful if the Church's laws are being violated."

In conclusion he prays that "Enlightened and strengthened by the encouragement of your common Father, you may remain unflinching and without blemish in that Faith, by which we are united, and by which alone we shall obtain salvation."

Copies of this encyclical have been received by the clergy throughout China, and it is reported (RNS for 9/29/58 from Hong Kong) that it has raised the morale of protesting bishops and priests, and caused some wavering in the ranks of the Patriotic Association. However, the number of unauthorized consecrations of bishops has now reached fourteen.

The Carrier Pigeon, Catholic bi-monthly of Shanghai, in an editorial of the April 28th number, admits that the unauthorized consecration of bishops is contrary to canon law, but goes on to say, "However, we should like to ask the court of Rome precisely: Why is Canon Law opposed to the commandments of God? And if Canon Law is opposed to the commandments of God is one obliged to obey Canon Law or the Commandments of God?" The editorial then charges the Holy See with being "the mortal enemy of the Church of China."

An article in the Catholic International Fides Service sums up the situation in China as follows: "Only 25 of the 143 legitimate ordinaries of China still remain. These are all Chinese, of whom eight are in prison, five are now free after having served a prison sentence, eleven are said to be free under surveillance, and the lot of one is completely unknown."

THE RECOGNITION QUESTION

Recognition of Communist China by the Canadian government and its admission to the UN were urged by the General Council of the United Church of Canada in its 18th biennial session in Ottawa in September. An attempt was made to water down the resolution by calling for "a penitential attitude" on the part of Red China before admission to the UN, but this was rejected. This was the third General Council to call for the recognition of Communist China by Canada.

The Council also asked the World Council of Churches and the National Council of the Churches of Christ in the U.S.A. to urge a more flexible Far Eastern policy upon the U.S. government. It charged the latter with economic imperialism in preventing the sale of goods to Red China by Canadian affiliates of U.S. firms.

The United Church is preparing an invitation to a delegation of churchmen from Communist China to visit Canada. An approving editorial in the United Church magazine Observer for September 19 points out that the United Church had 285 missionaries in China 30 years ago, and that these missionaries and their supporters through the years are all deeply interested in the present condition of the church in China. "It would be good for them to have visible evidence that the Church in China lives on, that their work was not in vain. We hope the invitation will be accepted and that it will be an augury of even better things."

PEOPLE'S COMMUNES

People's communes are now replacing the agricultural cooperatives that were organized throughout Red China in the winter of 1955-56. These are much larger units. For example, in Shantung, where the reorganization is now complete, 1,556 communes have replaced the over 50,000 cooperatives formerly existing. In the area around Peking, it is reported that each commune has an average of 8,000 peasant households.

A Hsinhua communique for September 11 lists the advantages of the new organization as follows: 1. Being bigger in scale, they can develop agriculture, forestry, livestock breeding, sideline occupations and fishing in an over-all way. They unify the management of industry, agriculture, trade, education and military affairs and are the best form of organization in China for the period of socialism and the period of the transition from socialism to communism. 2. The people's commune and the township have become one entity, and the economic and political units become one. 3. The means of production will gradually change from the system

of collective ownership to that of ownership by the whole people. 4. There is a more efficient division of labor and greater discipline and militancy in work. 5. Life is collectivized and public restaurants, creches, child care groups, tailoring teams and other service groups set up to emancipate the labor force.

In regard to Point 2 above, a Hsinhua news item for September 27 states that generally the people's communes become one entity with the township. "The head of the township is the director of the commune. The highest organ of the people's commune is the Township People's Congress, now the Commune's Congress. The Township People's Council becomes the Administrative Committee of the commune."

In connection with Point 5, other sources have emphasized the fact that communal dining halls are a feature of the communes. Coincidently there has been a big drive for scrap-iron, and families have had to turn in all their kitchen pots and pans, being assured that they will not need them any more.

This reorganization began in April, but by September it had been completed in nine provinces, embracing 46-1/2 million households, 37% of China's total. Hsinhua describes the movement as being voluntarily and enthusiastically entered into, but independent sources indicate a considerable amount of unwillingness, compulsion, and consequent unrest.

THE CONTINUING REVOLT

Edward Hunter has written The Continuing Revolt: The Black Book on Red China, on behalf of the Committee of One Million against the Admission of Communist China to the United Nations (The Bookmailer, New York, $2.00). The thesis of this 172-page book is that all China is constantly seething with revolt and dissatisfaction against the Communist regime and its criminal suppression of elementary human rights, and that therefore this regime is not worthy to be recognized in the United Nations. He charges the regime with using slave labor, reducing the peasants to serfdom, abolishing all juridical safeguards, smashing the family system, building their foreign trade on narcotics, etc. One chapter entitled Martyred Religion details the attack on missionaries and on certain Chinese Christian leaders that has characterized the regime.

It is not a well-written book. It abounds in unwarranted generalizations. For example, he says that Christian leaders are obliged to "support the dialectical materialism philosophy which is atheist in essence, which repudiates the spiritual approach and denies the existence of the divine spark in man." The article by Bishop K. H. Ting which we published last winter, and even statements by Y. T. Wu himself, give the lie to such distortions as this.

In short, he could have made his point much stronger if he had written with more discrimination, and acknowledged some good here and there in the Communist regime, as a foil for its more fundamental denial of human rights.

BAPTISMS IN CHINA

Almost every number of Tien Feng (bi-weekly) has news items of local baptisms in different parts of China. The number of such items naturally varies from issue to issue, but they add up to a very impressive total. The most striking is the issue for October 28, 1957, in which a half page of news items records a total of over 800 baptisms, as follows:

A Lutheran Church in Honan	64
A Kuangtung church	11
Two Assembly of God churches in Yunnan	74
Szushui County (Shantung) Baptist churches	127
Disciples Church in Wuwei, Anhwei	108
Several CIM churches in Kuohsien, Shansi	69
Several CIM churches in Hsihua County, Honan	271
A CCC church in Kansu	85
Total	809

The previous issue of Tien Feng (October 7) has a news item about a church in Hopei prov-

ince, in the village of Nanho. The item reads, "This church, originally CIM, has been without effective organization or leadership for 20 years. This year several of the members attended the district meeting of the Hsingt'ai District of the CCC and requested admission. The latter appointed Pastor Sung to go to Nanho and look the situation over. He did so, reorganized the church, and on September 22 baptized 27 persons--the first baptismal service there in 20 years."

The same issue tells of a country church in Shansi which had just succeeded in getting its building back from the government, and celebrated the occasion by having three days of special meetings, during which 19 persons were baptized.

The Spiritual Work churches (Ling Kung T'uang) evidently designate their churches in and around Shanghai by number, and one news item states that churches 5, 6, 7, and 9, all in Pootung, baptized 189 new members on August 18, 1957.

MISSIONARY NEWS

Recent deaths: Mrs. Charles H. Corbett, Presbyterian (U.S.A.) missionary in North China 1908 to 1925; Dr. William A. Adolph, Presbyterian missionary and professor of chemistry in Yenching University, and for a period following Dr. Stuart's resignation in 1947 to become ambassador, acting president of Yenching University; Catholic Archbishop Mario Zanin, Apostolic Delegate in China from 1934 to 1947, on August 4 in Buenos Aires; Mrs. Anna H. McGinnis, formerly Southern Presbyterian missionary in Chekiang, in April.

Kiang Wen-han's charge (See Bulletin for September 22) that mission boards persecute and dismiss leftist missionaries, "as for example happened to James Endicott," has brought a comment from the Rev. A. E. Armstrong, formerly Secretary of the UCC Overseas Board, denying the implication. He says, "Endicott resigned from the West China Mission of the United Church of Canada. The Mission tried to persuade him against doing so, and so would the Board had they known that he contemplated severing relations. Later, in Canada, he resigned from the ministry of the United Church, as he felt that he held views that were not those of the UCC. This action was regretted by the Toronto Conference of the UCC to which he belonged."

CHURCH NEWS

In the reorganization of the Church of Christ in China along provincial lines, the Anhwei Synod has set up the Huainan (south of the Huai River) District. This District held its organization meeting August 27, 1957, with 78 persons present. T'ang Jun-sheng was elected Chairman.

Seventh Day Adventist statistics for Kiangsu province were given in the October 7, 1957, Tien Feng as follows: 44 churches, 1,681 members, 894 inquirers, 31 pastors and 19 voluntary workers. The province is divided into the three districts of Shanghai, Sunan and Supeh.

The Tientsin Bible School is evidently still open, and one of its teachers Chang Wu-chien preached the dedication sermon for a new church at Changchiak'ou.

The Wei-peh District (Shensi) of the Church of Christ in China is apparently able to hold annual meetings, as a news item reports that its regular annual meeting was held in December 1957, with 63 persons present, representing 13 churches and 89 branch churches, with a total of over 3,500 members.

The Pentecostal Holiness Church in Iwu Kiangwan (Chekiang) called in 1953 a graduate of the Canton Theological Seminary as its pastor. At that time it had 70 members, but the number has now increased to over 250, and a new church was built last year which will hold a congregation of 400.

Both church and parsonage (Methodist) at Yuintsao, Anhwei, were washed away in the 1954 flood. With help from the Central Committee of the Church in Shanghai, they were able to get the parsonage rebuilt the next summer. The rebuilding of the church took a longer time, but finally, with additional help from the Central Committee, and special collections from other churches in the Mid-China Conference of the Methodist Church to help the local members, the church was rebuilt, and dedicated in December 1957 by the District Superintendent Tsui Tsung-feng.

GENERAL NEWS

The Nanking-Kiangsi Railway is now being built. It extends from Nanking west through Wuhu and ends at Yingtan in Kiangsi. Yingtan is the terminus of the already-built Yingtan-Amoy Railway, and is also on the Shanghai-Canton line.